

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 20 DIVISION-STREET, BY P. PRICE, AT 62 PER ANNUM IN ADVANCE.

VOL. I.

NEW-YORK, SATURDAY, APRIL 14, 1832.

NO. 24.

FOR THE CHRISTIAN MESSENGER.

SELF KNOWLEDGE.

A SHORT SERMON.

"Wisdom is the principal thing." Prov. iv, 7.

I find an objection at the onset: If wisdom is the principal thing, why talk about knowledge? Reader, it is the knowledge of one's self. "Know thyself," is a wise exhortation. Therefore, "wisdom is the principal thing," because wisdom only can enable a man to know himself. Knowledge without wisdom, considered in reference to one's self, would be of little value. It may be questioned whether a man can know himself without possessing wisdom; but it is not questionable, to my mind, whether a man can be wise, and ignorant, at the same time, of himself. I therefore conclude with Solomon, that wisdom is the principal thing. We have witnessed in this our day and generation, the rising, and bursting of skeptical bubbles. Knowledge has been puffed about as the one thing needful; or perhaps, rather as the only grand desideratum for mortals.

What is knowledge? What is the knowledge of one's self? What is wisdom? What is the connexion which necessarily exists, between knowledge and wisdom? These important inquiries shall furnish matter for this discourse.

The more effectually to impress upon the mind of the reader the importance of the subject, I am induced to discuss, first, a proposition which will shew the advantages which will result from that knowledge of one's self, which is based on, and guided by wisdom. The inquiry will then confirm and illustrate the proposition, and its adaptation will be more sensibly felt. It is the following:

Men receive their ideas by impressions made from objects distinct from themselves, upon their mind, or understanding; and are operated on and influenced by extraneous things; consequently, the impressions made on their mind is in a precise ratio with their power of estimating and apprehending. Wisdom, therefore, is as necessary to enable a man to form a correct estimate of an object, as knowledge is to apprehend it. The mind may be illustrated by a simile, a comparison with the physical man, the senses. Man's five senses are necessary to enable him to enjoy his existence as an animal. And man's mental faculties are as necessary to his proficiency as a reasonable being. Therefore, it is as absurd to select any one faculty or attribute of the mind, and award to it the excellence of all the rest, as it would be to select the physical sense of *tasting*, and ascribe to it all the valuable attributes of the other senses. The absurdity will be more glaring, if we imagine some conceited man or woman to appear and deliver lectures on *smelling*; and attempt to demonstrate to an admiring audience, that a man's *nose* is the most valuable member in his possession.

Reader I will place and arrange before your mind's eye all the materials for a logical conclusion. Behold the great Drama—this world is the stage, and all mankind are the players; so says the Poet. The curtain rises—the act is a battle—the principal actor has the character of possessing more knowledge than his contemporaries—he triumphs in a temporary victory, and a world's plaudits confirm his character for knowledge. The scene changes. The conqueror has not wisdom to make a right use of his

victory. Again, the curtain rises. Behold the man before whom kings trembled, and nations bowed in submission, an exiled wretch, expiring amidst the solitude of a dreary habitation in the waste of waters. Mere knowledge will apprehend the victory, the conquest, and the triumph, and sigh for a distinction which inheres defeat, contumely—the maximum of the curse that ambition is heir to, which crushes, with more than a mountain's weight, the disappointed victim. How does the recipient of sole, boasted knowledge, apprehend this act of the great Drama? He is ravished with the glory of the conquest—he sighs for the honor of victory, and did a golden opportunity crown his wishes, he would drink the cup of splendid misery. Wisdom would here form a correct estimate; and boasted knowledge chastened, and refined, would seek a nobler object than fire brands, arrows, and death.

Again, the curtain rises. The Act is a duel. Knowledge apprehends an insult, and the weapons to heal the breach made in bleeding honor. Knowledge apprehends honor, and plays the fool—a real evil is sought, for a balm to assuage the pain of an imaginary grievance. Wisdom could dictate the recipient of knowledge to that honor which would never descend to the grovelling level of a murderous revenge; nor madly jeopardize life and fame in the whirlwind of the passions.

Man is continually acted upon by things without. His impressions from outward things must necessarily be of that character which his mind gives them after he has received the impression. The same extraneous thing that will impress one man's mind and produce wrath and vengeance, will influence another to grieve and pity. The difference of result is astonishing. It is wisdom, the noblest of the mental sisters, that quells the storm, and guides the troubled mind into the haven of peace. Solomon, "thou reasonest well." *Wisdom is the principal thing.*

Wisdom is the *Regulator of the Mind*. It is a balance to govern the man; and keep him in the path of duty. It is a needle, pointed in Heaven—'tis a Celestial magnet, and cannot vary—it is the same in all latitudes and climates.

What is knowledge? I reply—Knowledge is not the *principal thing*; but a *necessary thing*. Knowledge may be considered in relation to the mind, as the eye, the sight to the body. But wisdom may be compared to man's greatest, or principal physical sense, feeling. The organs of sight, hearing, tasting and smelling, have all been suspended or destroyed, and man continued to exist a sentient being. Deprive man of the sense of feeling, and you destroy the sentient being. Deprive man of wisdom, and you destroy the reasonable man. In the one case, natural death must ensue. In the other, spiritual death. But in both cases *death*! Wisdom, Knowledge, Justice, Goodness and Truth, are the five senses or properties of the perfect mental man. But wisdom is the principal thing; for this wisdom is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James iii, 17.) Is not that which produces *purity, peace, gentleness, condescension, mercy, goodness, impartiality and honesty*, the principal thing? Reader, pause, and then answer.

What is knowledge? Ans. It is not wisdom.

It is a thing which a man may possess and be impure, quarrelsome, ferocious, imperious, cruel, wicked, partial, and to crown the whole catalogue of vices, a hypocrite. And if the page of history be true, the reader can select some wretch of olden times, to whose reputation for knowledge, was added this whole catalogue of vices. Knowledge is skill—a man has knowledge who is skillful in villainy; who is acquainted with facts and persons.

What is the knowledge of one's self? Ans. It is to know the extent of one's mental and physical powers and acquisitions; and the defects and excellencies of one's mind.

What is wisdom? Ans. That power which enables the possessor to choose the best, and to judge correctly. Therefore wisdom is characterized in the Scriptures by those things which wisdom loves and approves, as already enumerated.

What is the connexion which necessarily exists between knowledge and wisdom? Ans. No connexion necessarily exists between knowledge and wisdom. A connexion necessarily exists between wisdom and knowledge; for the conclusive reason that wisdom is the principal thing. A man may possess a very extensive knowledge, and in a strict and qualified sense, be a fool. Knowledge and folly very frequently walk hand in hand; but wisdom and folly, like fire and water, are opposed to each other. They have no affinity—they cannot be compounded. But knowledge and folly are always found in company, when wisdom is not associated with knowledge. Men without wisdom, but possessing extensive knowledge, are the most mischievous animals in existence. No precedent for their cruelty and oppression can be found among the most ferocious beasts of the desert. It has been said that knowledge is power. Granted. By it the cunning circumvent the simple—the strong oppress the weak—the deception and chicanery of corrupt governments is managed by it, and the chapter of human wretchedness is full of it. But who says, or dares to say, that knowledge is wisdom!

Knowledge, therefore, consists in the perception of things, and wisdom in the proper use of them. Abstract knowledge has no connexion with, or claim to goodness. Wisdom cannot be characterized as an abstract from any of the virtues which exalt and adorn the character of rational beings. The man has knowledge who perceives the existence of any thing; to the extent that he has perceived it. But no man has wisdom unless he chooses the best, and approves and loves those things which are deserving of love and approbation.

The conclusion is reasonable, that self-knowledge is necessary, that a man may grow in wisdom; for "wisdom is the principal thing;" and although a man may possess much knowledge which he shall have acquired at a great expense, and at a hazard and peril, and be little benefitted thereby, he cannot acquire useless wisdom. Every hour requires its exercise. Every moment presents temptation. Wisdom will stand sentinel at the outposts, and guard every avenue; while knowledge, alone, will throw open the door for the ingress of every enemy. Knowledge is constantly in quest of adventure. Wisdom is busy in improving opportunities, and checking the first advances that

made towards error. "Be not wise in thine own eyes; fear the Lord, and depart from evil," (Prov. iii, 7.) is an exhortation which wisdom incalculates. The test is an infallible one. Mere knowledge, however dignified by terms and phrases, and associated with names, which men have called great; and approved by those who have shrunk from the light of a purer teaching, is, at best, but a poor recommendation for a substitute for the wisdom that is from above, which will guide mankind into the way of pleasantness, and into the paths of peace.

"Wisdom is the principal thing," because wisdom will direct knowledge to a proper end, and is also in perfect harmony with justice, goodness and truth. For it is wise in any man to be good, just, and to adhere to the truth; while the reverse would be folly. It is the wisdom from above, that is full of mercy, that I mean, in contradistinction to every thing that men have called wisdom besides. The true wisdom would be contaminated by an association with cruelty, and unmerciful punishment. Consequently, all persons who pretend to a knowledge of the existence of any law, or penalty, or retribution, or future punishment, incompatible with this wisdom, have yet to examine and know themselves; for they have a knowledge which this wisdom will never be found in company with. The exhortation is to all. "Wisdom is the principal thing; get wisdom, and with all thy getting get understanding." H. F.

FROM THE UTICA MAGAZINE.

NEW PUBLICATION.

"A Letter on Protracted Meetings: addressed to the Church in Paris. By Wm. R. Weeks, late Minister to that Church." 16 pp. Wm. Williams, Printer, Utica, 1832.

Dr. Weeks is a Calvinistic clergyman now resident in this city. He had been invited by the Rev. D. A. Clark, as moderator of the church in Paris, to attend and assist in a protracted meeting. The letter before us is in reply to that invitation. Mr. Clark appears to have withheld the letter from the society, whose officer and agent he was, and Mr. Weeks has therefore given it publicity through the press. This is the history of the letter.

After stating how he thinks a protracted meeting should be conducted, &c. Mr. Weeks proceeds to describe what he has seen with his own eyes, and heard with his own ears in the protracted meetings of the day. The following picture is a very common one.

"I have not yet attended any protracted meeting, in which I did not hear a great deal of low and vulgar language, adapted to expose divine things to contempt; and that too, sometimes, from educated men, who in this respect seemed to copy the defects of the ignorant and uneducated. Now, you know, that my habit has been to study great plainness of speech, and to seek after language which should be intelligible to the most uncultivated mind. This I think is the duty of the preacher. But vulgarity is not necessary; and for one who is capable of any thing better to indulge in it, in the pulpit, is intolerable. It is degrading the Gospel, and unnecessarily exposing it to contempt. I have also been greatly pained to hear, on every such occasion, more or less of language which I consider profane. I could give you specimens, if I did not scruple the propriety of repeating the profaneness of others, even as a caution against it. It is such a use of the divine name, such a use of the words *devil, hell, damned*, and the like, as is commonly heard among profane swearers.—I was extremely shocked, on a late occasion, to hear a preacher, for perhaps a quarter of an hour, personate the sinner, and tell God how little he cared for his favors or his frowns. His language, his action, his tone, and whole manner,

seemed copied from that which is employed by the lowest classes in expressing their contempt for their fellows when greatly provoked by them. I could not in conscience go into the pulpit with such a man, and seem to countenance by my presence a scene, which in a bar-room, would be deemed shockingly blasphemous."

The perversion and misapplication of the Scriptures, by modern revivalists, is also thus rebuked:—

"I have been distressed to hear the Scriptures wrested from their plain and obvious meaning, to support a favorite theory, to hear Scripture facts grossly mis-stated, and a sense given to particular words, and an emphasis laid upon them, which neither the original nor the connexion would justify; and that too by educated men, who could not make the poor apology of unavoidable ignorance. I have seen the good old practice of resorting to the Bible for illustrations and proofs, in a great measure laid aside by some preachers, and the place supplied by anecdotes and story telling."

The following evidence of the renunciation of the doctrine of total and innate depravity, or of the unholy constitution we *naturally* inherit, can be substantiated, we believe, by many other cases. Not to name Mr. Finney's late discourse in Boston, Dr. Lansing, of this city, is represented as having declared that "God never made man holy or unholy—man made himself holy or unholy." The conclusion naturally flowing from such premises, in relation to their revivals, is sharply drawn by Mr. Weeks.

"The doctrine of the special agency of the Spirit in the conversion of sinners, I have heard treated with sarcasm, as if it furnished the sinner with an excuse. I have heard the sinner represented as making the plea, 'I am what God made me,' and heard his plea answered by the representation, '*God never made a sinner.*' And the preacher, after endeavoring to support his assertion, by representing sin and holiness as consisting in voluntary exercise, affirmed with great emphasis, '*God cannot create holiness, nor can he create sin.*' Of course, I conclude, he would have his hearers believe that *God never made a saint.* And I see not why the reasoning would not hold good in this case, if it is in the other. But, that the numerous converts of the present day are all *man-made* converts, is certainly more than I had expected any friend of the new measures to affirm."

One extract more we give to show how this aged minister has been used by his own church's management—in his own pulpit, and by his own brethren. Such cases are not rare in this region—a similar one, we are informed, is about occurring in Clinton for the removal, or subduing of Dr. N., who has spent his whole life in their service, but will not submit to the use of new measures and Arminian doctrines to get up revivals.

Mr. Weeks, after stating the revival use of prayer—that Christians have been told "if they will go home and pray thus in their closets, for their children, they may go about their house and look up those children, in the assured expectation of finding them converted"—proceeds to reprobate the common practice of calling the people to rise, and vow unto the Lord thus to do, &c. &c.

"I have serious objections to this whole system of calling people out, to confess and promise, and be prayed for, both in the case of professed Christians, and of the impenitent. And I have chosen rather to submit to the reproach of being represented, from my own pulpit, in common with some of the best Christians I know, as being unwilling to be prayed for, and as practically saying, I did not believe there is a God, a

heaven, or a hell. Such remarks you know were made, at your former protracted meeting, upon those professors who did not rise, while I sat in the pulpit, and some of you sat in your seats. I suppose the preacher who did it, 'verily thought he was doing God service,' and therefore I forgave him. But I am not willing to do any thing which can be construed into an approval of such things. I suppose they are all intended to produce a kind of *stage effect*, and are a part of a system, the whole tendency of which appears to me to be injurious to the souls of men."

Dr. Weeks is a high Calvinist, in contradistinction to our low Presbyterians, who are, in fact, Arminians. For their departures from the doctrines and practices of their forefathers, he has plainly, but chastely rebuked them. Whether this rebuke will stay their mad career of moral desolation, we cannot say, but among the sensible and discerning of his own sect, Dr. Weeks will gain no little credit for this letter.

FROM THE GENIUS OF LIBERTY.

CHRISTIAN TRIUMPH.

Died, on the 24th ult. in Westfield, Chant. co. N. Y. Mrs. Aurelia Bickford, in the 29th year of her age.

Mrs. Bickford was a person of extraordinary endowments of mind, and, even from habits of education, in the lap of parental tenderness, though in the orthodox school, entertained high reverence for divine revelation, and a sacred regard for the christian religion. But it pleased God, as she approached the goal of her mortal race, to enable her to see the fulness of his divine grace, and rejoice in the ultimate happiness of his moral creation, through a risen Savior.

Her disease was a pulmonary complaint, under which she had labored from an early period of life; and which she bore with the most unexampled patience, resignation and fortitude. For three or four years past, her mind had been gaining strength in the faith, and her hope being confirmed in the doctrine of Universal Salvation. Her arguments were wise to instruct the ignorant, and powerful to pull down the strong holds of opposition. And in her very last days though too feeble to articulate many words at a time, she would often break out in ecstasy of joy, under the operation of divine love upon her mind, expressing her willingness, and even her desire to depart and be with Christ; and declaring she could write whole volumes on the goodness of God, had she strength.

And while she rejoiced in the faith, her daily deportment gave ample testimony of its divine reality. She was an affectionate and faithful companion, a tender and provident mother, a true friend, and an obliging neighbor. Indeed the tongue of slander dared not assail her unsullied reputation.

In view of a circumstance like this, (and hundreds might be added—even many, very many within the circle of my personal observation) how miserably malignant does that cant phrase, "Universalism will do to live by, but not to die by" appear! Will not that doctrine "do to die by," which embraces God, as an immutable, inexhaustible fountain of Love? As the everlasting Father of the spirits of all flesh—as good to all, and whose tender mercies are over all his works? As having but one unmingled, and unchangeable design in respect to his moral creation, and in short, that none should perish, but all come to repentance—that all men should be saved and come to the knowledge of the truth? As Omnipotent—working all things according to the counsel of his own will, and doing all his pleasure in heaven, on earth, and in all deep places? What doctrine opens a vista through the impervious cloud which an apostate church has brought

over the christian world—which enables the soul to lay hold on immortality through the resurrection power of our exalted Redeemer, and gives, and cherishes, and sustains the HOPE which is like an anchor of the soul, sure and steadfast, and which entereth into that within the veil? The doctrine which alone enables it with unmingled joy to look forward through the abundant testimony of all God's holy prophets, to the rapturous period, when "every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them shall say, blessing, and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb, for ever and ever!"

The heart sickens at the ungracious efforts of enemies of this religion of the blessed Redeemer, to wither the enjoyment—to blast the hopes of the redeemed children of God; and rivet the chains, which error has forged upon her despairing victims! But the day star has risen—already the beam of the sun of divine TRUTH begins to dispel the darkness of a long and dismal night. And while we are encouraged to use every generous and God-like exertion to accelerate the progress of truth, let us in behalf of our enemies, reiterate the prayer of our bleeding Savior—"Father forgive them, for they know not what they do."

N. STACY.

PROSPECTUS

OF THE GENIUS OF LIBERTY.

The second volume of the "*Genius of Liberty*," will commence in the month of May next, and will be devoted to the doctrine of just and rational rewards and punishments, and the ultimate purity, holiness, and happiness of all men as revealed in the Oracles of Divine Revelation; and the inalienable rights and privileges of religious Liberty, as guaranteed to all, in the laws of a common and kindred Nature and Nature's God. It will consist of sermons from the best writers; moral essays; doctrinal, and controversial investigations; scriptural interpretations; and poetic effusions. It will not interfere with political controversies, except to oppose the encroachments of bigotry and Priestcraft upon the free institutions of this happy asylum of toleration and equal rights. In a word it will pursue the same course that is already before the public in the first volume; to which will be added condensed intelligence of new societies, and churches, the meetings of Associations, and Conventions among Universalists, and such other information as shall be deemed important to our denomination. The whole attention of the Editor will be devoted to the work in hopes to render it interesting to our readers. It will be so prepared as to be conveniently bound, and thus become a large book, containing all the variety of useful discussion, for the present and coming generations.

TERMS.—The "*Genius of Liberty*," will be published weekly at Jamestown, Chaut. Co. N. Y. on a medium sheet, quarto form, at \$2 per annum, if paid within the year, otherwise \$3.
L. C. TODD, Editor.

A new Universalist meeting house is about to be erected in Cooperstown, N. Y.

COMMUNICATIONS.

FOR THE CHRISTIAN MESSENGER.

MR. EDITOR.—Having a little knowledge of the ancestors of the Rev. Daniel Kendrick, I present you with a very brief sketch of them, in which there are some remarkable and appalling circumstances. Capt. Daniel Kendrick was a respectable and worthy man, who spent the most of his days in the town of Hollis, in N. H. He commanded their militia for some time during the Revolutionary War. He was a constant

attendant on the ministration of the Rev. Daniel Emerson, the stated Calvinistic minister at Hollis, and who was distinguished as a powerful, flaming preacher of everlasting damnation, to which he appears to have believed all his fellow creatures were obnoxious, and by far the greater part irrevocably doomed! Capt. Kendrick became deeply alarmed at his awful and perilous exposure, and was long under, what was then called "*concern of mind*." His eldest son, Daniel Kendrick, jr. who was then man grown, and distinguished for his virtues, partook of his father's anxiety, and after long and painful distress, became a member of Mr. Emerson's church. He was married, and had two sons and one daughter. But tormented with the awful fear that he had deceived himself, and was not one of the elect—that he had never been savingly converted, he became gloomy and delirious, and at length went into his barn and hanged himself with a bridle! Previous to this awful calamity, his father had died in a delirious state, occasioned by a similar *concern of mind*. He left another son, named Penuel, and a maiden daughter named Hannah. Penuel, like his father and brother, underwent similar exercise of mind, and joined the aforesaid church. He was highly esteemed for his virtues—was the idol of his mother and sister—kindly took care of them and the old farm, remaining unmarried. By degrees, however, he discovered those marks of religious insanity, which tormented and destroyed his father and brother, and are so often fatally attendant on modern revivals.—The anxious neighbors tenderly addressed his mother and sister, advising that he be confined; but they could not bear the thought, choosing rather to risk the consequences. And awful to relate—one morning he took an axe and killed both his mother and sister!!! And without any apparent remorse, covered with blood, went to one of the neighbors and told what he had done. He died in confinement in about a fortnight, overwhelmed with grief, and it is said, refusing sustenance. The eldest of the two sons of the second Daniel, is the present Rev. Daniel Kendrick of Maine. He was educated at Providence College. Both he, and his brother Wm. P. Kendrick, were tutored, and prepared for college, by the same orthodox Emerson, a belief in whose dogmas had so evidently proved fatal to the family! Wm. P. was educated at Cambridge, and after several years, mustered at Andover, and finds employment as an orthodox preacher, somewhere in the back part of New-York. And it appears to be the highest ambition of this brace of brothers, faithfully to tread in the steps of their original tutor. HOLLIS.

FOR THE CHRISTIAN MESSENGER.

MESSRS. EDITORS—In perusing the New-York Observer of February 4th, 1832, under the head of the *American Tract Society*, I found the following:

"*Thirty one cents from a dying widow*. Rarely have we received a more acceptable donation to the society, than that of thirty-one cents, the last earnings of a poor and unknown widow in New-York, evidently in a decline, being the avails of knitting done by her, after she was unable to do other work."

In notice of the above I would merely observe, a cause that cannot be sustained without resorting to such means, for its support, ought to be abandoned by the christian world, as it must be desperate indeed. C. D.

FOR THE CHRISTIAN MESSENGER.

MESSRS. EDITORS—In the discussion of religious opinions, three things are important to enable us to come to the knowledge of the truth. 1. A constant appeal to the word of God which is to be the final umpire of the correctness

or incorrectness of all our views. 2. Adherence to just principles of interpretation. 3. A spirit of meekness, candor and love.

In accordance with these rules I beg leave, for the truth's sake, to offer a few remarks on the communication of your correspondent N. S. R.

1. The fact that "God wills the salvation of all men," supported by 1 Tim. ii, 4, is considered as proof of the final actual "salvation of all men." Now it is obvious that this conclusion rests on the principle, that *whatever God wills, actually comes to pass*. If this principle is not true, the conclusion may not be true, and some men may be finally lost, although God wills that all men should come to the knowledge of the truth and be saved. Now to the law and the testimony. Is it not plain from this unerring source, that God wills some things which do not come to pass? Is it not plain that God wills that all men should *this moment*, and *always*, love and serve him perfectly? Is not this proved by the command, "Thou shalt love the Lord thy God with all thy heart," &c. Innumerable passages exhibit the same truth. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." 1 Peter ii, 15. "For this is the will of God even your sanctification, that ye should abstain from fornication," &c. 1 Thes. iv, 3. Did not this will of God fail of accomplishment in the case of the incestuous Corinthian? Does it not in fact fail of accomplishment whenever sin is committed? To say, without qualification, that *whatever God wills actually comes to pass*, is to deny the existence of moral evil. Moral evil cannot be better defined than by the declaration that it is not doing God's will. Whatever difficulty may attend the subject in finite view, it is an undeniable fact that all that God wills does not actually come to pass. Yet it is undoubtedly true that *whatever God absolutely determines shall come to pass, will come to pass*. This counsel shall stand. It will not do to say, in the case we are now discussing, that God's will respecting the future and final holiness and salvation of all men will be fully accomplished, for this, if true, would not alter the fact that God's will respecting the *present* holiness of all men fails of accomplishment. As God made known his will in his law, requiring all men ever to love him and enjoy felicity in holy obedience, so I understand 1 Tim. ii, 4, to express his gracious will that all his revolted subjects should, by repentance and faith, cordially embrace his Son our Savior, come to the knowledge of the truth and be saved. As God's will, clearly expressed in his holy law, that his intelligent and favored creatures should never revolt from his holy government, has, through man's disobedience, failed of accomplishment, so may God's will that all men should be saved by believing in his Son fail of accomplishment through man's impenitence and unbelief. "He that believeth, &c. shall be saved, he that believeth not shall be condemned."

2. Eph. i, 9, 10, is considered as teaching that "God purposes the salvation of all men." The preceding verses, Rom. xii, 5, Gal. i, 22, 1 Thes. iv, 16, &c. plainly teach that a *particular people* are "in Christ," and exhibit their relationship to him by faith and love. Some of these are in heaven; some on earth, some unborn. All these, i. e. all his true disciples, all who are "in Christ," God, who hath blessed them with all spiritual blessings in him, will finally "gather together in one" glorious company to enjoy his glory forever.

3. Acts iii, 25, is explained by Rev. v, 9, "and hast redeemed us unto God by thy blood out of every kindred and tongue, and people, and nation."

4. Isa. xlv, 22, 23, may be considered in connexion with other passages. Every discerning reader of the Scriptures knows that in the strong

language of the word of God, the terms everlasting, all men, all the world, &c. are sometimes used in a limited sense. Now let it be candidly considered whether the universal terms in the 23d verse are not actually limited by the 24th verse, which teaches us that, at the very period when every knee shall bow, and every tongue shall swear, that some shall be "incensed against him" and be "ashamed?" Does not the 25th verse also teach us that the declaration "every knee," &c. are to be applied to "the seed of Israel" or children of God. Phil. ii, 10, admits of a similar construction, or may be considered as expressive of the revealed will of the Father, "that at the name of Jesus every knee should bow," &c.

5. Acts iii, 21, reveals a restitution or renovation of all things. What the nature of this restitution will be the Scriptures must determine. Surely the passage does not necessarily import that all men will be actually saved. In the day when God "will judge the world in righteousness by that man whom he hath ordained," which judgment, the apostle declares Heb. ix, 27, will be "after" death—when "all they that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation," when "the dead small and great stand before God" to be "judged," and the wicked shall be "cast into the lake of fire" and "destroyed forever." Rev. xx, 12—15. Ps. xcii, 7. Then will be the restitution of all things to order. Then will the effulgence of moral glory fill the intelligent universe in the perfect triumph of righteousness, and the eternal discomfiture of iniquity.

6. The affecting truth that God sent his Son to save the world, is obviously consistent with the truth that some men may reject the offers of his love and perish forever. Does not our Lord represent that the very persons for whom the feast was prepared, and who were earnestly invited to come, should never taste of the supper.

7. "The Son engages to accomplish the work the Father gave him to do," &c. Blessed be his name, he passed not from this scene of toil and suffering until he could say, "It is finished." The question is, whether this work was or was not actually to save all men? John vi, 37, proves only the salvation of those whom the Father gave him. Christ said of some, that they were not of his sheep. He makes a distinction among his professed followers inconsistent with the supposition that all are chosen to eternal life, "I speak not of you all, I know whom I have chosen," &c.

8. It is conceived that 1 Tim. iv, 10, does not refer to eternal salvation, but to the preserving care divine providence exercises over all men, but especially the saints. The apostle and his brethren were peculiarly exposed to danger, persecution, &c. but God saved them in the midst of all their afflictions.

Do we not then perceive that although what God purposes, promises, threatens, he will certainly perform, that he will not be "disappointed," if some men neglect the great salvation and perish?

VERITAS.

FOR THE CHRISTIAN MESSENGER.

PROTESTANT LIBERALITY,

But the Intolerance and Usurpation of Popery.

True and genuine Protestantism acknowledges that every individual has the inalienable right to read, interpret, and understand the Sacred Scriptures for himself, irrespective of the dictum of the Priest. Catholicism, on the contrary, considers the Papal See, as Heaven's viceroy, and dictator to man, to whom is entrusted the keys of the kingdom, that he may open and shut, bind and loose at his option—and maintains that the Revelation of God is above

the capacity and powers of comprehension of the common people; and therefore, should not be committed to their hands, except in parcels, or homilies accompanied with proper observations and expositions. The former sentiment supposes, that the religious opinions of mankind, are private matters of conscience, sacred to the possessor; for which they are accountable to none but their Maker; and that none are invested with the authority of judging and condemning others for not measuring their faith by the rule they have prescribed. The latter maintains, that the successor of St. Peter has the prerogative of regulating all matters in religion, and that the spiritual corps of Cardinals, Prelates, and Priests, are appointed to take charge of the secret things of God, to whom is committed the exclusive right of reading and understanding the Scriptures for themselves, and for others. In this matter Protestantism and Catholicism are at issue.

Notwithstanding the long contest that has agitated the Christian church on this subject, and the zealous energy with which the advocates of the reformation have labored to sustain the Protestant doctrine, there is nothing of more common occurrence, than to hear Protestants, even erudite Doctors of divinity assert, "that an unregenerated person, (or one who has not become insensible to natural feeling, and been radically revolutionized by some mysterious, inexplicable, super-human operation,) is not capable of perceiving, nor understanding the doctrines of the Bible," and hence to such an individual it is a sealed book, farther than it is disclosed by the *spiritually enlightened*. Can any one tell where this differs from the spirit of Popery? If a person cannot understand the sacred Oracles without the aid of the Spiritual Interpreter, of what service are they to him? If we must rely on the prophet or teacher, why not go to him in the first place? All the time we devote in reading the Revelation of God is lost and mis-spent, for we are reading in an unknown tongue, and comprehend it not. Why should there be so much ado about placing the Bible in every man's hand without note or comment, providing the majority of them have not a capacity to understand it? Why not rather let those only have it, who have spiritual eyes and supernatural understanding?

This sentiment reminds me of the magic stone, through which some certain characters may look and disclose secrets—witness the events of the past, and bring to light the hidden things of darkness, and which to any but certain discerners, becomes an opaque blank. "But who does not see the hand of Joab in all this?" Let this sentiment be once acknowledged, and what is the result. The Priest sets himself up as one qualified to discern spiritual things, and consequently, until others see with his eyes, and hear with his ears, he will discountenance their pretensions to proper attainments, for understanding the word of life—and so long as he is regarded as a kind of spiritual guide, so long he can preserve his domination, and lord it over God's heritage. It is the peculiar interest of the clergy, to preserve this relic of Popery from destruction: for when people distrust their own reason and judgment, and yield wholly to the dictation of another, they become slaves to presumptuous arrogance and spiritual tyranny; and are found fit subjects for acknowledging the demands of a spiritual usurper.

This dogma answers as a substitute for argument, and an armory of defence against the attacks of the caviller. When modern theology is made to appear inconsistent with philosophy, reason, and common sense, facts, Scripture and itself; introduce this, and all is set aside—the city of refuge affords a safe retreat.

If ever God made a Revelation to man, doubtless it was couched in language suited to the

capacity and powers of comprehension of those, to whom it was communicated—otherwise it could not be considered a Revelation, neither would they be accountable for disregarding its requisitions. To the law and the testimony should we go; for if we receive the witness of men, the witness may not be true. But the witness of God, who shall annul it, or prove it void!!

AGAIN, The popular, Protestant sects rank the Unitarians and Universalists with Infidels, scoffers of the Bible, and revilers of religion; and accuse them of believing a lie, by which they incur endless damnation. Is not this claiming the infallibility of the Pope, and the prerogative of dictating others consciences? True they allow ALL indiscriminately, the right and privilege of reading and understanding for themselves; but if in the exercise of this right and privilege, any draw conclusions different from those they have deduced and acknowledge as the doctrines of the Bible, endless wo is adjudged to them as a recompense of reward. This is a privilege with a vengeance. If all have the equal unrestrained liberty to read and judge for themselves without appealing to Priests, Catechisms, Confessions of Faith, Tracts, or Homilies, then all have an equal right to draw their own conclusions relative to matters pertaining to religion. And it is but the audacious presumption of the Roman Pontiff, to denounce an individual to endless torment, because he does not come up to the standard of faith some other person has erected. Who art thou, that judgest another man's servant? to his Master he standeth or falleth—and in that thou judgest another thou condemnest thyself.

The Catholics sentence the Protestants, for their heresy and want of fidelity to the Pope, to endless wrath, and the Protestants in turn, assign the Catholics, and those who discountenance their peculiar tenets of religion, to hopeless despair. Therefore modern Protestantism, according to the views of popular religionists, is but the usurpation and intolerance of Catholicism; and the former is obviously the legitimate child of the latter.

L. L. S.

FOR THE CHRISTIAN MESSENGER.

Can a man pray sincerely for the forgiveness of a sinner who he believes is bound over to eternal wrath?

How can the doctrine that God is impartial and merciful, be supported in connexion with the doctrine that He will forgive some crimes and punish others of the same magnitude with endless misery? How is the doctrine of God's immutable justice reconciled with the following, which we often hear from the strongest partisans of "divine justice?" "Oh Lord, if thou hadst been just with us we should long before this, have been lifting up our fruitless cries with devils and damned spirits?" How do Calvinists pray in faith for the salvation of those who they believe may be of the non-elect? How is it, that a totally depraved being can counteract the work of God's spirit, and prevent the work of grace in his heart, when according to the "creed," man is "passive" and can do nothing of himself for or against his salvation? Why do some pray for the forgiveness of those whom they feel certain God will never forgive? Can any one from his heart forgive an enemy who he thinks merits, and will, in all probability receive eternal damnation? If there be "a sin unto death," and if the sin against the Holy Ghost hath never "forgiveness," is all sin an infinite evil? Our Doctors tell us that those who go to hell after having heard the gospel from year to year will have their misery aggravated on this account. Is it not best to stop sending this gospel to the heathen for fear that those of them who do not believe it will have their future misery awfully increased?

QUESTIONS.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, APRIL 14, 1832.

NOTICE.

The Church in Orchard-street, above Broome, lately obtained for the use of the Grand-street Society of Universalists, will be opened for public worship to-morrow, (April 15th) at half past ten o'clock, A. M. Service in the afternoon at 3, and in the evening at 7 o'clock.

BR. STEPHEN R. SMITH,

From Clinton, N. Y. is expected to be present at the opening of the Orchard-street Church, to-morrow. Our friends are invited to attend.

RENTING OF PEWS.

The PEWS in the Orchard-street Church, will be rented, for the ensuing year, on MONDAY next, commencing at 4 o'clock P. M.

TO LET,

Two large School Rooms, in the basement story of the Church in Orchard-street, just above Broome. Inquire of T. J. SAWYER, 25 Ludlow-street, or at this office.

April 10th, 1832.

ADVERTISING SHEET.

Several of our Patrons, engaged in business, have urged us to attach to our Paper an advertising sheet. It is now obtaining a circulation that will render it a respectable and advantageous medium through which to advertise. If sufficient encouragement was offered, we would commence the last six months with a sheet in the form of a cover. Persons inclined to patronize a measure of this kind, will please advise us of it as early as possible. P.

JOB PRINTING.

We have just closed arrangements whereby we are enabled to execute every species of plain JOB PRINTING in the best manner and at short notice. Our Patrons and friends generally are respectfully invited to favor us with their business. P.

"VERITAS."

A communication over the above signature will be found on our third page. We give place to it with no small share of pleasure, from several considerations. Among them we might state the following. From its tenor, we are warranted in the supposition that it is from the pen of one opposed to us in religious opinions. And as we believe it of vital importance in determining what is *Truth*, that the subject should be freely canvassed, we are gratified in the receipt of candid, well written articles, even though opposed to us, and we insert them with pleasure, that our readers may see what can be said for and against our common faith. We are more particularly gratified with the one in question, from the spirit of candor which it appears to breathe. The rules of examination which the writer lays down in his commencement, are all-important, and without which all religious investigation would be worse than useless. And we may be permitted here to remark, that if they were more generally adhered to, or practised upon by the different orders of religionists, of our day, much of the contention and acrimony which

we witness, would be entirely done away. How much soever disputants might differ in the result of investigations, they would at least agree to differ in a peaceable and forgiving spirit. Truth should be the paramount object in all our examinations. There can be no advantage to any one in pertinaciously adhering to error. But it is not our purpose to enter on an investigation of the subject. It is the business of our correspondent, who, we doubt not, will examine it with the same degree of frankness and candor, in which it appears to have been written. For any delay that may occur in a notice of it, it will be sufficient for us to say our correspondent does not reside in town. P.

THE ARGUMENT FOR ENDLESS MISERY CHANGED.

It is beyond all fair debate, that the proofs now adduced in favor of endless punishment, at least so far as the principles of reason and justice are concerned, are widely different in their nature from those usually assumed in former times. It was once common, if we are not mistaken, and that at no very distant period, to attempt the justification of endless misery on the hypothetical ground that sin is in its nature infinite, and consequently deserving of infinite punishment. This sentiment, revolting as it may be to sound reason, seems plainly recognized in the Presbyterian Confession of Faith, chap. vi, sec. 5, where it most unequivocally declares, that "EVERY sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal." In chap. xv, sec. 4, it is also asserted, that "there is no sin so small but it deserves damnation."* There can be no dispute, we think, but that he believes sin infinite, in some respects at least, who contends that it merits an infinite punishment.

It is quite obvious that the puerile sophism, once so popular and so much relied on—that man deserves endless misery because he is guilty of an infinite offence, and that he is thus guilty because he has sinned against an infinite law, and that the law is infinite because it was given by an infinite God—is now generally abandoned, even by the Presbyterians themselves, especially by that large, perhaps more numerous, class of the denomination called the New School. They have had the wisdom to discover, we should rather say the candor to learn, that the law of God is not necessarily infinite, because its Author is so, and that even if it were, a finite being could not be amenable to it, since he could neither understand nor perform its requirements.

But here a serious difficulty obstructed their path. It needed little reflection for the most unready in mathematics to demonstrate that if every sin, whether great or small, of a finite being, is not absolutely infinite, or in itself justly meriting an endless punishment, no one is to be so regarded; and if no single sin is infinite, then all the sins of any individual, nay, all the sins

* Damnation must here unquestionably be understood to signify endless misery in hell.

of the human race together, could not be so, nor merit endless misery even for one of that race. This would strike a death-blow at that cherished doctrine—a doctrine at which every better feeling of the human heart revolts, which enlightened reason can never acknowledge, which is at eternal war with the very attributes of the Deity—but which is still regarded by thousands as a chief pillar in the temple of virtue; without which earth would be an Aceldama; and but for whose awful reality ever before them, the very purity and happiness and glory of heaven itself would be diminished or destroyed forever. A doctrine so all-important as endless misery, though the attributes of Mercy and Justice be sacrificed to it, could not be given up. No inconsiderable ingenuity however was requisite to sustain a dogma which their own investigations had thus endangered. They could not but thus reason; "If no single sin merits endless punishment, all the sins of a man's life can not, and if so, (we say nothing of *mercy*, the darling attribute of heaven,) and if so, where is the justice in inflicting it?"

The answer at last was found. Man we are told, will not be punished forever for the sins he commits in this mortal life, but he will be punished forever, and justly, because he will be forever sinning.

Now with all becoming deference to the opinions of our fellow men, we shall be permitted to question both the soundness of this reasoning and the truth of the conclusion; for it is manifestly founded on the unwarrantable assumption that there will be no change of moral character after death. We call this an unwarrantable assumption because it finds no proof either in reason or revelation. Indeed the scriptures not only afford no proof of the supposition, but on the contrary do furnish positive evidence of its falsehood. We are not ignorant that a few passages have been adduced in favor of this popular but erroneous opinion. Among these is one of *home made* scripture, to use a significant phrase; "As the tree falls so it shall lie; and as death leaves us so judgment shall find us." The misfortune with this passage, in the first place is, that it is not in the Bible, and in the second place, if it was, it would hardly prove what is commonly supposed. Of all genuine scripture passages, Eccles. ix, 10, is most frequently quoted, as proof that there will be no opportunity for repentance and change of character after death. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." If any man will be candid, however, he cannot but confess that this passage proves quite as well that there will be no future life, as that there will be no moral change subsequent to death. The truth is, it has no reference either to the one or the other of these events. It traces man no farther than to "the house appointed for all living," where is seen no longer the activity and bustle of life, and where there is "no work, nor device, nor knowledge, nor wisdom." It needs no argument to prove that where there is no knowledge nor wisdom, there can be neither happiness nor misery.

By listening to the words of our Savior, it seems to us we may easily learn that being raised from the dead will be attended with an important change, inasmuch, as it will constitute all "the children of God." "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx. 35, 36. As all are to be made alive in Christ we know the character of *all*. They will "be equal unto the angels and be the children of God."

If these remarks are just, and we should be gratified to have our errors pointed out, the folly, not to say absurdity of the hypothesis, that some men will continue to sin forever, is manifest. If any of those made equal unto the angels—if the CHILDREN of God not only may, but actually will be, *immortal sinners*, we confess our present views exceedingly wide of the truth.

It may be proper in conclusion to remark, that the first principle, now adopted on this subject, by our Limitarian friends, is the same for which Universalists most strenuously contend, viz. that sin is not infinite, and that every man must necessarily suffer misery, while he continues to sin. Thus far we agree. The Universalist most freely grants, that if man is an eternal sinner he will be an eternal sufferer. The only point of dispute then is whether man will sin forever. Let the Limitarian *prove* that he will, and we are Universalists no longer. But for *proof* we can neither receive the *supposition* of one, nor the *assertion* of another. Let us see a candid argument drawn from man's moral nature, and as a final appeal, let the word of God be consulted, and an unequivocal "thus saith the Lord" adduced, and we surrender our present opinions at once. S.

SEVERITY.

Though seldom, we have a few times been censured for undue severity in our remarks on the opinions and practices of some of the religious sects by which we are surrounded. On this point it has been our uniform wish to be governed by the spirit and principles of the Christian religion—to exercise all charity consistent with the great interests of truth and godliness—in short, to do to others as we would have them do unto us. How far we have been successful, it is not our province to decide.

The religious world is at present divided into numerous sects, all tenacious of their peculiarities, and all proportionably opposed to those who chance to differ from them. These differences of opinion, however, would be much less injurious to the cause of christianity, did the mild and forbearing *spirit* of that heavenly institution exist in all hearts and control every mind. For ourselves, we are perhaps, as widely separated from the great majority of sects as any one. And it is unnecessary for us to say that we are the common object of their ill will and censure. We are denounced on every hand. Unsatisfied with associating us with infidels and atheists in relation to our opinions, our characters must be assailed, and represented in common with *drunkards* and "the *disseminating* of the earth." We are not permitted a hearing in our own justification, but our accusers become also witnesses and judge. Under such circumstances it should not be thought singular if sometimes we rebel—if feeling gains a temporary ascendancy over our better judgment—if we for a time forget the spirit of our religion and the great examples of our heaven-born doctrines. We offer these considerations merely as an apology and not in justification of any errors into which we may have fallen in this respect.

Let us not be misunderstood, however. While we would cultivate a spirit of charity to-

wards our fellow men, we can never make any compromise with what we regard as error. No matter how popular soever an opinion may be, we shall not only regard it a privilege but also an imperious duty to canvass it at our pleasure. The same may be said of practices. We trust we shall always manifest a becoming respect for public opinion and likewise for the opinions of our friends. But the voice of 'a conscience void of offence,' shall ever be dearer to our hearts than the plaudit of friendship, or the shout of the multitude. S.

We select the following article from a late number of the N. York Observer. The sentiment it contains cannot be too highly appreciated. But we suspect both the writer and editor were ignorant of the tendency of the doctrine there insisted upon. If "to overcome evil with good, is to achieve the loftiest and loveliest of all moral exploits," we should certainly think our heavenly Father might do better than to make nine-tenths of the human race endlessly miserable. And if "Divine precept and example bind us to such action," we should be pleased to know where such example is found if the doctrine of endless misery be true. Are we not told of the "vindictive justice of God?" And is *vindictive justice* any thing but a softer name for *REVENGE*? We are happy to find such articles as that of Homo in our Limitarian periodicals. He writes like a *Christian* while he takes the humbler name of a *man*. S.

To overcome evil with good, is to achieve the loftiest and the loveliest of all moral exploits. Divine precept and example bind us to such action. Yet no duty is more outrageously assaulted, or contemptuously scoffed at, or doltishly overlooked. Some are convulsed with ire at the mere hint of being bound to abjure all vengeful emotion, and flagrantly denounce the scriptural doctrine of forgiveness, and abuse the man who would urge them to set it forth in actual exemplification. Others do not positively resent the obligation, but sufficiently betray their antipathy to it, by the reluctance with which they assent to its propriety. And many appear to be of the opinion that they obey the requirement when they say they forgive, but cannot forget! God holds a very different language. I will forgive their iniquity, and I will remember their sin no more. Is it impossible for human nature to comply with the injunction? Then it must be unrectified human nature, whose divine acceptance is also impossible, and whose obliqueness is not a very modest plea for trampling on Heaven's authority, and whose perverseness a million sacrifices of vindictive impulse rebuke and shame. Does the remission of injuries encourage further aggression? Occasionally, indeed a wretch may cross our path who would abuse the kindness, and deem it license to maltreat us with impunity; but certainly we lack no proof that the speediest and most effectual mode of rooting out the rancor of a foe, is to repay his enmities with gracious deeds. Yet, if the meekness should invariably increase the animosity which it usually destroys, the fact would only show our liability to persecution for doing right: a matter which the christian does not consider strange. Is the exercise of so bland a virtue prejudicial to our dignity? It is the honor of a man to cease from strife. He that is slow to anger, is better than the mighty; and he who ruleth his spirit, better than he who taketh a city. What can so exalt a man above the foul atmosphere in which the vulgar breathe, and be so illustrative of his transcendancy in courage as well as in gentleness, as the pardoning and forgetting of the greatest provocations! True, there is a malignant profession of forgiveness, a contumelious boast of passing an offence indulgently over, an irritating pretence of superior

meekness, a splenetic affectation of bearing too high a character to suffer disparagement from the influence of the adverse party; and it requires the utmost vigilance, honesty, and self-denial, of even the most exemplary person, to keep him from occasionally mistaking this exquisite method of gratifying revenge for that forgiveness which is perfectly sincere. The heart is deceitful above all things, and desperately wicked: who can know it? Come, haste, oh haste the day, when the *lex talionis* shall no longer be operative, in any form or degree, among the children of men; when every thing yet savage in the temper and practice of the civilized shall have passed away, and all that is heathenish still among the christianized, be known no more! HOMO.

Our esteemed correspondent at Le Roy will accept our thanks for the friendship manifested towards us. We take the liberty of giving the following extract from his last favor:

Feel not discouraged, nor despise the day of small things, the cause in which we are engaged like a great body in motion moves slowly, regularly, and surely onward, overcoming every obstacle that offers to impede its march—and as it is receiving constantly additional force and the impediments to its advancement grow less and less, its flight becomes accelerated and nothing can withstand its influence. The mighty engine by which liberal sentiments are diffused abroad, will be effectual in demolishing the temples of superstition, priestly domination, intolerance, and idolatry—and the pagan dogma of endless misery will soon seek in vain for a residence in the bosom of man. Nay the monstrosities of partialism will soon wax old as doth a garment, and like a vesture they shall be folded up and cast into the gulf of forgetfulness. It is with the greatest difficulty that a lion hearted Philistine can be persuaded to meet a David in Israel, and in every instance where their valorous courage prompts them to hazard an engagement in the open field, they are discomfited, slain, or driven off the plain. They often let fly their poisonous arrows while in ambush at some image they have set up in order to inspire their companions with confidence in the prowess of their arms, but they fear the open contest. Like the coward, they can boast of their ability, manifest their heroic bravery where no danger is near, and mock at the weakness of the foe. But lo, when the enemy offers battle, they skulk behind some formidable bulwark, and refuse to try the tug of war. Partialism feels her danger, and four days' meetings are a desperate effort to save her sinking cause, and they will result in a desperate effect to her interests. The very means adopted to rescue her from despair will prove her final overthrow. Already they have lost their charm. People have become disgusted with them, and they are stale. Not less than six to eight of these distracted meetings lasting from four to fourteen days have been held in this village during the space of twelve months, and after the combustible materials were consumed, all was still, the excitements ceased, and Universalism has been profited thereby. Let us buckle on the armor, and go forth in the cause of our Master, fighting the good fight of faith, and the God of armies will protect us and give us the victory. Le Roy, March 30, 1832.

UNIVERSALIST PERIODICALS.

We have thought it might not be uninteresting to our readers to present them with the following list of Universalist Periodicals now publishing in the United States, with their terms, place of publication, &c. We have endeavored to place them, as far as we could understand, in

the order of their age. In this we may have erred, for many of them we perceive have changed series.

TRUMPET & UNIVERSALIST MAGAZINE,

Is published every Saturday at Boston, Mass. on a super-royal sheet, folio form, at \$2, per annum, in advance, or \$2.50 if not paid within six months from the time of subscribing. *Thomas Whittemore*, Editor and Proprietor.

UNIVERSALIST WATCHMAN,

Is published every Saturday at Woodstock, Vt. on a royal sheet, quarto form, at \$1.50 per annum, in advance, \$2 if not paid within three months, and 25 cents for every three months neglect of payment thereafter. *Wm. Bell*, Editor and Proprietor. *W. Skinner* and *K. Haven*, associate Editors.

CHRISTIAN INTELLIGENCER,

Is published at Gardiner, Me. every Friday on a super-royal sheet, folio form, at \$2, per annum, in advance, or \$2.50 if paid within the year. *Wm. A. Drew*, Editor, *Shelden* and *Dickman*, Proprietors.

RELIGIOUS INQUIRER,

Is published at Hartford, Conn. every Saturday, on a royal sheet, quarto form, at \$2, per annum, in advance, or \$2.50 if paid within the year. *L. F. W. Andrews*, Editor. *B. Sperry*, Proprietor.

EVANGELICAL MAGAZINE,

Is published at Utica, N. Y. every Saturday, on a demy sheet, quarto form, at \$1.50 per annum, in advance, or \$2, if not paid within three months. *Dolphus Skinner*, Editor and Proprietor. *Aaron B. Grosh*, associate Editor.

THE SENTINEL

And Star in the West,

Is published every Saturday, at Cincinnati, Ohio, on a super-royal sheet, quarto form, at \$2 per annum, payable on the reception of the first No.; \$2.50 within six months, or \$3, at the close of the volume. *J. Kidwell* and *S. Tizzard*, Editors. *S. Tizzard*, Publisher.

INDEPENDENT MESSENGER,

Is published at Boston, Mass. every Thursday, on a super-royal sheet, folio form, at \$1.50 per annum, in advance; \$2 after sixty days; or \$2.50 at the end of the year. *Adin Ballou* and *Edwin M. Stone*, Editors. *E. M. Stone*, Publisher.

GOSPEL ANCHOR,

Is published every Saturday at Troy, N. Y. on a demy sheet, quarto form, at \$1.50 per annum in advance, or \$2, if not paid within three months from the time of subscribing. *Clement F. Le Fevre* and *I. D. Williamson*, Editors and Publishers.

GENIUS OF LIBERTY,

Is published at Jamestown, Chaut. Co. N. Y. every other Saturday, on a demy sheet, quarto form, at \$1 per annum, in advance. From and after May next it will be issued weekly, as will be seen by a notice in our present number. *Lewis C. Todd*, Editor and Proprietor.

SOUTHERN PIONEER

And Gospel Visitor,

Is published on the first of every month, simultaneously at Baltimore, Md. and Richmond, Va. 24 pages octavo form, at \$1 per annum, payable on delivery of the first No. and 6 1-4 cents a month in addition for every month's delay. Edited by an association of Gentlemen. Letters to be addressed, post paid, to *Rev. Otis A. Skinner*, Baltimore, Md.

CHRISTIAN MESSENGER,

Is published every Saturday, as will be seen by this paper.

CHRISTIAN BOWER,

And Northern Luminary,

Is published semi-monthly at Keeseville, N.

Y. on a medium sheet, octavo form, at \$1 per ann. *J. Bradley* and *B. H. Fuller*, Editors. *Fuller and Co.*, Proprietors. Letters &c. to be addressed to the Editors, Plattsburgh, N. Y.

In addition to the foregoing, we have an ably edited work under the title of the **UNIVERSALIST EXPOSITOR**, which is published in numbers of 64 pages, once in two months, by *Marsh, Capen* and *Lyon*, Boston, forming a valuable yearly volume of nearly 400 pages. Edited by *Hosea Ballou*, of Boston, *Hosea Ballou*, 2d of Roxbury, and *Linus S. Everett*, of Charlestown, Mass. Subscription price, \$2 per ann.

We have also an interesting monthly work, entitled the **CHRISTIAN PREACHER**, published at Augusta, Me. by *William A. Drew*, at \$1 per ann. in advance, consisting of Sermons from living Universalist Ministers.

Also, a new work, entitled the **CHRISTIAN VISITANT**, published by *A. B. Grosh*, at the Utica Magazine Office, in monthly numbers, cheap form, for gratuitous distribution. Terms—twelve copies per month, \$3.75 per ann.

We also find a new one announced in Edwardsville, Ill., under the title of the **STAR OF BETHLEHEM**, to be published semi-monthly, on a super-royal sheet, at \$1.50 per annum, in advance; or \$1.75, if not paid within 60 days. To commence in June next; and to be edited by *A. Doubleday*.

Another is also announced in Lowell, Mass., under the title of the **AGE OF INQUIRY**, to be issued on a half royal sheet, at \$1 per annum, in advance; \$1.25, if not paid before the 12th No.; \$1.50 at the end of the year. To commence, if sufficient encouragement is offered, about the 1st of May. *Calvin Gardiner*, Editor and Publisher.

We know not their lists of subscribers precisely, but presume those now publishing, circulate at least 20,000 copies of each number, and probably more. It cannot but be gratifying to the friends of Universalism, to reflect on the astonishing change that a few years has wrought in their cause in this country. In place of a solitary individual proclaiming the goodness of God to man, we have now hundreds of able advocates, constantly employed with pressing calls, at this very moment, for as many more. In addition, through the foregoing publications, we have more than 20,000 *Preachers*, who are almost weekly proclaiming to mankind the joyful news of a world's salvation. May their spirit and course ever conform to their profession—"of love to God, and love to man"—and their influence extend until it becomes universal. P.

A change of Carriers in the eastern section of the city, may lead to some errors in the delivery of the Messenger. Should any occur, subscribers will advise us as early as possible, that they may be rectified. It will be well also for them to notify us, or the Carrier, of intended Removals, as far as possible, to avoid mistakes after the 1st of May.

CHRISTIAN MESSENGER,

Devoted to the Doctrine of Universal Benevolence, the defence of Liberal Principles, generally, in Religion, and miscellaneous reading, of chaste and moral tendency.

EDITED BY T. J. SAWYER AND T. PRICE.

The **CHRISTIAN MESSENGER** is published every Saturday at No. 22 Division-street New-York, on good paper and type, royal quarto form, at \$2 per annum, in advance. Of the merits of the work it will not become the Publisher to speak. twenty-three No.'s are already before the public, from which some estimate may be formed of its general course and character. Its primary design

is to "plead the cause" of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL. It is consequently hoped it may be acceptable to many who do not precisely or fully acknowledge its principles. On Universalists, however, the Publisher more immediately relies for support. The importance of a publication of the kind in this city, will not for a moment be questioned by them. In the conduct of the **MESSENGER**, no exertions will be spared to render it worthy of patronage, and creditable to the cause in which it is engaged.

In connexion with the Paper, it has been desired, if possible, to establish a permanent Book concern, adapted, particularly, to the wants of the Universalist community. This is deemed equally important with the Paper. While almost every other denomination have their exclusive Book Depositories, in addition to a ready access to all their works in the ordinary Bookstores, the Universalist is wholly destitute of the former, and rarely, if ever, can find works treating on his sentiment, on the shelves of the letter, either from direct opposition to the doctrine, or an apprehension that their business will suffer by exposing such books for sale. The circulation of these works has consequently been attended with serious inconvenience, amounting almost to prohibition. To obviate this and other evils—to place within the reach of all, disposed to inform themselves, the means of judging of its principles, will be the object of this establishment. Books, Pamphlets, &c. are constantly receiving. A somewhat extensive supply is already on hand, to which a general assortment of other Books and stationary will speedily be added.

The Publisher would earnestly entreat every one friendly to the objects of the Paper, both in the city and from the country, to call at the Publishing Office, 20 Division-street, from time to time, as may be convenient, and acquaint themselves with the work, and its circumstances and prospects, and if deemed worthy of patronage, to lend it their efficient support.

T. PRICE, Publisher.

New-York, Apl. 14th, 1832.

DIED,

At Mattituck, L. I. on Monday morning, April 9th, after a severe illness of the Lockjaw, *William Wines*, aged 68.

In Turner, on Wednesday night, March 21, *Mrs. Hannah Bates*, aged 33 years. It is seldom we are called upon to record the death of a female, who, by her many amiable virtues, was more endeared to her friends and to society in general, than the subject of this notice.—*Chr. Intelligencer*.

LETTERS AND REMITTANCES,

Received at this office, ending April 11th.

T. F. Newark, N. J. \$1; P. M. Middlebury, Ct.; L. H. Hamden, Conn. \$2; J. S. Holden, Mass. \$2; G. R. Norwalk, Ct.; P. M. Rodgersville, Ala. for Z. T. Esq. \$2; H. F.—W. F.—A. W.—G. B.—A. P. A.—T. and J. N. each \$1, all of Newtown, Conn.

RELIGIOUS NOTICE.

Br. S. J. HILLYER, will preach at the Concord-street School Room, Brooklyn, to-morrow, (April 15) forenoon and evening, commencing at the usual hour.

FROM THE ATLANTIC SOUVENIR FOR 1832.
THE OCEAN.

BY MRS. L. H. SIGOURNEY.

Hail, glorious ocean! in thy calm repose
Majestic like a king. The emerald isles
Sleep on thy breast, as though with matron care
Thou in a robe of light didst cradle them,
Hushing the gales that might disturb their rest.
Thy chasten'd waves that in rotation throng
To kiss their chain of sand, methinks they seem
Like pensive teachers, or like eloquent types
Of the brief tenure of terrestrial joy.

Though, roused to sudden anger, thou dost change
Thy countenance, and arm'd with terror toss
Man's floating castles to the fiery skies;
Yet still thou art his friend. Thy mystic spell
Looseneth the tie of kindred, lures his foot
From earth's green pasture to thy slippery shrouds,
Weans his bold spirit from the parent hearth,
Till by thy rough and perilous baptism bronzed
Thou art his priest—his home.

With toil and change
Creation labors. Streams their bed forsake
Strong mountains moulder: the eternal hills
Leap from the firm foundations; planets fall;
But age thy fearful forehead furroweth not.

Earth's bosom bleeds beneath her warring sons,
The tempest scatters her with wing of flame,
And her bloom withers, but what eye may trace
Where haughtiest navies pour'd their hostile wrath
Into thy breast, or the storm spirit dash'd
Thy salt tears to the sky?

What hand hath rear'd
Upon thine over-heaving pedestal
One monumental fane to those who sleep
Within thy cloister'd caverns? Myriads there
Wrapt in the tangled sea fan's gorgeous shroud,
On the pearl pavement make their sepulchre.
Earth strictly question'd for those absent ones,
Her beautiful, her brave, her innocent,
But thou, in thy unyielding silence, gavest
No tidings of them, and despotic badst
Beauty and death, the rival kings, divide
Thy secret realm.

Mysterious deep, farewell!
I turn from thy companionship. But lo!
Thy voice doth follow me. 'Mid lonely bower,
Or twilight dream, or wakeful couch, I hear
That solemn, that reverberated hymn
From thy deep organ, which doth speak God's praise
In thunder, night and day.

Still by my side,
Even as a dim-seen spirit, deign to walk,
Prompter of holy thought, and type of Him,
Sleepless, omnipotent, immutable.

CHRISTIAN MORALITY.

It is a truth of vast importance, written on the very front of the Christian system, that its design is a moral design. It is a fact, which should lie at the bottom of all our thoughts on this subject, that the religion we profess is one which never reaches its object, till it cultivates and improves the spiritual principle in man, till it makes us happy in making us good, till it brings us to act on the unshaken conviction that the path of duty and the path to heaven are always the same. Every thing short of this is just so far short of Christianity; every thing that accomplishes this, just so far accomplishes the purpose of Christianity. This is a point of view in which I love to contemplate religion. I love to consider it as the kingdom within, as the healthy life of the inner man, the quiet but strong power, producing effects that, like the dew of heaven, lie longest and most plentifully in the shade. It is the education of the heart for eternity; and in this character it has a nobler importance, a more precious value than in any other; in this character it is far more worthy of our love than it can be under any of those forms in which it is exhibited by misguided zeal, or the love of parade, that men may gaze after it

and shout—lo here, or, lo there! There is an undying spirit in man, and Christianity proposes to open, enlarge, and purify that spirit, to develop all its capacity for goodness and happiness, and to lift it up towards the Everlasting Source from which it first came. In this stage of man's being, the soul has a warfare with the influences that would drag her down to low and corruptible things, with temptation in all its strength, with sin in all its forms. Christianity proposes to preside over this warfare, to give the victory to the better part, to chain down the sensual and animal creature to the office which alone God designed it to encourage and strengthen every budding forth of virtue, however feeble at first, to beat down the assaults of passion, and bridle headlong propensities, to lift the load of anxiety and despondence from the free spirit, that it may go unshackled in its path of immortality, and be glorified. Here is the work which our religion wishes and claims to do; here is its peculiar province; here is its interior dwelling; here is its hidden beauty, and its secret power. Shall we take in exchange for this the flourish and bustle, which are ever abroad, glittering, and talking largely, and working on the outside, but holding no companionship with man's moral nature, having no treasure within to bestow, which the world cannot give and cannot take away? No; this would be to throw away the precious jewel that we might keep the gaudy casket—to feed upon the husks, and reject the bread.

THE TURNPIKE OF LIFE.

We are all on a journey. The world through which we are passing is in some respects like a turnpike—all along which Vice and Folly have erected toll-gates, for the accommodation of those who choose to call in as they go—and there are very few of all the host of travellers, who do not occasionally stop a little at some one or another of them—and consequently pay more or less to the toll gatherers. Pay more or less, I say, because there is a great variety as well in the amount as in the kind of toll exacted at these different stopping places.

Pride and fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth delightful road in the outset; she tempts the traveller with many fair promises, and wins thousands—but she taxes without mercy—like an artful robber she allures till she gets her victim in her power, and then strips him of health and money—and turns him off, a miserable object, into the very worst and most rugged road of life.

Intemperance plays the part of a sturdy villain. He's the very worst toll gather on the road—for he not only gets from his customers their money and their health, but he robs them of their very brains. The men you meet in the road ragged and ruined in fame and fortune, are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of these places. The plain common sense men, who travel strait forward, get through the journey without much difficulty.

This being the state of things—it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he gets in with. We are all apt to do a good deal as our companions do—stop where they stop—and pay toll where they pay. Ten chances to one then, but our choice in this particular decides our fate.

Having paid due regard to a prudent choice of

companions, the next important thing is, closely to observe how others manage—to mark the good or ill that is produced by every course of life—see how those who do well, manage, and trace the cause of all evil to its origin in conduct. Thus you will make yourself master of the information most necessary to regulate your own conduct. There is no difficulty in working things right if you know how—by these means you learn.

Be careful of your habits. These make the man. And they require long and careful culture, ere they grow to be a second nature—good habits I speak of—bad ones are more easily acquired—they are the spontaneous weeds, that flourish rapidly and rankly without care or culture.

These ideas are thrown loosely together, but they may be worth a thought.—*Trent. Emp.*

UNIVERSALIST BOOKS.

Of every description that can be obtained in the United States, are kept constantly for sale, wholesale and retail, at the lowest prices, at the Trumpet Office, 40 Cornhill, Boston.—Among these are Ancient and Modern Histories of Universalism—Balfour's Works in full—Ballou's Works—Smith on Divine Government—Whittemore on the Parables—Petitpierre on Divine Goodness—Winchester's Dialogues, &c. &c. Also, a general assortment of Sermons and Tracts. A Sermon on the Parable of the Rich Man and Lazarus, another on that of the Sheep and Goats. Counterpart to the famous orthodox Tract, called the Strange Thing, which is strange enough surely. One hundred Arguments for Universalism. The proprietor of the Trumpet Office has taken measures to be supplied with a full assortment of all the Universalist Works, published in the United States and in England.

T. WHITTEMORE.

N. B.—Universalist Libraries supplied on reasonable terms. A few choice works that can be obtained no where else, are reserved for the use of Universalist Library Associations,

Boston, April 2, 1832.

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

UNIVERSALIST BOOKS
FOR SALE AT THIS OFFICE.

Life of John Murray.
Winchester's Dialogues.
Petitpierre on Divine Goodness.
Ancient History of Universalism.
Modern do. do.
Ballou on Atonement.
Do. Notes on the Parables.
Universalist Expositor, Vol. 1, (bound.)
Streeter's New Hymn Book, 3d and 4th Editions.
Catechisms, by Brs. Smith, Balch, Reese, and a Catechism in Massachusetts.
Ballou's Catechism.
Parable of the Sheep and Goats, by T. Whittemore.
" Rich Man and Lazarus, by do.
100 arguments for Universalism, by do.
Pickering's Lectures, in defence of Revelation
120 Reasons for Universalism, by Paul Dean.
Dissertation on Revivals, by M. Rayner.
Spring's Sermon on Election, with a reply by Henry Fitz.
Non-Personality of the Devil, a Sermon, by Henry Fitz.
Messenger Office, Oct. 29.

All letters and communications relating to this Paper, must be addressed "P. Price, No. 20 Division street, New-York."

Printed by JOHN M. DANFORTH, 33 Follen-street.